

CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

REPLY TO "MNASON."

DEAR SIR,

I am happy to learn, that you consider my arguments, to prove the salutary nature of punishment, for the most part to be *conclusive*. From this I infer, that you must believe the doctrine advocated in my Sermon; for, if there be *one* argument which is *conclusive*, the doctrine is established. But, though a believer in the doctrine, there are some "objections," or "difficulties," which you wish fairly and faithfully solved. I commend your candor and laudable zeal, and heartily wish that all others would show the same interest and desire to elicit truth.

The main question to be settled is, whether the *same thing* (punishment) may be called a *curse* and a *blessing*? You have taken the negative of this question as granted. But, perhaps, in this, sir, you may be mistaken. What is a *curse*, but torment, distress or affliction? A *blessing* is whatever makes us happy. This definition will not be disputed. Now, sir, cannot a person be *curst*, i. e. suffer torment, pain or distress, and yet this same misery be the means of producing his final good? The affirmative I could easily prove by examples from sacred history; but it is unnecessary, since it is demonstrated by common observation and experience. We see, then, how the same thing may be a *curse* and a *blessing*. But this is taking two different views of the subject. The one relates to what the thing is in itself, and the other, to its effect. As it relates to punishment, in its self, it is a *curse*; but, in relation to its effect, it is a *blessing*. This distinction presents no absurdity to my mind; and, on mature reflection, I presume it will not to yours.

As to what you say of Christ's redeeming us from "a wise and wholesome discipline, necessary to bring us to repentance," I have only to say, that I know of no such redemption. The "curse of the law," as I apprehend, is a state of guilt and condemnation. When we are brought to repentance and receive pardon, under the mediatorial administration of Jesus Christ, by all the discipline, mild and severe, which he shall lay upon us, then we are redeemed from the "curse of the law."

The apparent difference of phraseology in designating the punishment of the penitent and impenitent, if it were as great as you represent it, could easily be accounted for from the fact, that the misery of the latter will be much more severe than the former; and yet both may prove salutary. For you

will not contend, that any of those terms which you have quoted, signify interminable misery.

But, perhaps, the difference may not be so great as you represent. David, to whom you refer, not only said that he was afflicted, but the "*pains of hell*" had got hold of him." This expression would seem as severe as any you have quoted in reference to the impenitent. The passage you take from the 12th chapter of Hebrews, has no exclusive application to believers, or the righteous. The apostle reasons hypothetically, and says, "But if ye be without chastisement, whereof *all* are partakers," &c. This signifies that all mankind in common, receive chastisement from their heavenly Father. These considerations serve to do away the distinction which you have made. But this is not material, as the difference in the treatment which will be received by the two classes, is sufficient to account for the difference of phraseology, and still the result may be salutary to both.

By the foregoing definition of a *curse*, you will perceive the impropriety of applying the term to the direct and ordinary means of grace.

I have answered you thus briefly, because I believe: that the person whom I address, has too much penetration and comprehension of mind to need verbosity. If any thing further is necessary, I will cheerfully comply with your request.

I am, with all due respect, one of your fellow-inquirers after truth.

JACOB WOOD.

FROM THE BOSTON RECORDER AND TELEGRAPH.

A WHOLE MISSION FAMILY LOST BY SHIP-WRECK.

Antigua (Island) March 5, 1826.

A most distressing and melancholy shipwreck occurred near this Island the past week, attended with such circumstances as seem almost incredible; and we can only say, that, for the wisest purposes, though often to us inscrutable, the Lord has done it.

About four weeks since, there was a yearly general meeting at St. Kitts, of the Methodist Missionaries from the neighboring Islands; from this place went the Rev. Mr. White, wife, three children, and servant; Rev. Mr. Hillian, Rev. Mr. Pake, Rev. Mr. Jones, wife and infant child.—They left St. Kitts few days since, to return to this Island, having added to their number Mr. —, another missionary and his wife. The vessel in which they embarked, called at Montserrat; the number of the Mission family, at that time, amounting to thirteen souls, as above, including one servant. At Montserrat, their friends advised them to leave the vessel in which they were, (being a dull sailer), and go on board the mail-boat Maria, then ready to sail for this Island. They did so; and a young lady also took passage with them. The Schooner which they had left, arrived here seasonably, and brought the baggage of the Mission family, which they did not think best to take out, the ordinary passage being a few hours. Some alarm, (after the Schooner's arrival) was felt for the safety of the mail boat; but as the wind was very high, it was supposed that she had probably lost some of her sails, and put back. On Friday, P. M. the 3d inst. however, word was brought to town, that part of the wreck was seen on the Weymouth,

(a shoal, about 4 miles from the harbor, and only $\frac{1}{2}$ a mile from a small island, called Sandy Island,) with two persons on it. Two or three boats immediately went down to her, and found it to be the wreck of the mail-boat Maria, and the only survivor of twenty-one souls was Mrs. Jones, in a state of insensibility. It appears that she had been placed by the captain, (Whitney,) between the bow sprit bitts, where she could not wash away. She was in her right dress only with her husband's cloak or coat on, and a sailor's cap on her head. The body of Capt. Whitney (and the only one found) was lying near the wreck. He was buried yesterday. He had not been dead, probably, more than an hour, as he was seen in the bowsprit about 2 o'clock in the afternoon.

Mrs. Jones, it is hoped, is slowly recovering, and so far restored to her recollection, as to say, that she knows all the circumstances of the shipwreck; but the doctors forbid her being questioned, at present. The following circumstances, however, have been communicated by her:—The vessel struck on the reef, in the night:—Three or four days had elapsed when she was taken off. Mr. White, his wife, three children and a servant, were all swept away together, clinging to each other. Mr. Hillian attempted to swim to Sandy Island, and was drowned in her sight; her infant was washed away from her arms; her husband died on her lap, the night before she was taken off, and was washed away. As returning recollection opens to her the horrors of the scene she has witnessed, I am told she often exclaims: "O Captain Whitney, why did he save me!" She must, indeed, be an unhappy, lonely woman; and time can never efface from her mind the remembrance of this mournful event. She is undoubtedly most to be pitied, for we have good reason to indulge the hope, that her kind friends are in heaven—that the scenes of Weymouth Shoal were but a passage to the haven of bliss. Dark, deep and mysterious are the ways of a righteous and unerring Providence! With wonder and astonishment, we beheld a delicate, slender woman, of twenty years, for four days without sustenance, exposed to the inclemency of the weather, supported; while hardy seamen were dying around her, and finally, the sole survivor of twenty-one persons! We see, in a few short hours, the whole Mission family of this Island, called from their earthly labors, but to receive, as we trust, a heavenly reward: but who can stay his hand? or who shall say, to the Supreme Governor of the Universe, what doest thou? "Shall not the Judge of all the earth do right?"

REMARKS ON THE FOREGOING.

We have been more particular in giving this account in full, as stated in the "Recorder," &c. &c. for the purpose of giving our readers a better view of the application of our remarks, by perusing some of the circumstances of the shipwreck in the first place. We wish to be fairly and candidly understood, in making our observations on this affecting catastrophe, that, we do not exult nor feel any degree of satisfaction at the loss of so many lives, because they merely differed from us in sentiment. No, we will always, in every fair and just case, "rejoice with those who rejoice, and weep with those who weep." The just recorded narration of the shipwreck, is one fully calculated to fill any human mind with deep felt regret. We can say that we lament to hear such sad tidings of others' premature end.

The sole object in making our comments on this

melancholy occurrence, is to see what a vast difference there is made, by the believers in eternal misery, between those whom *they* see fit to land safely in heaven, and those who are called Universalists, or unbelievers, or any sect that does not fully believe in endless torments. As it is a fact, if any thing very shocking and awful happens to befall any of the believers in Universalism, it is concluded, by our opposers, that, it is because *they* believe in such a pernicious and dangerous doctrine, and its being calculated to draw upon them the just vengeance of an angry God. Having often heard the above contrast made, with respect to difference of sentiments, as it regards the common events and fate of our fellow-creatures, we were induced by it to show its fallaciousness.

To an eye-witness the above scene must have appeared truly terrible—and those only who were the victims "*of a watery grave,*" could feel their situation. Only imagine to one's self in reading this affecting account, what a mournful spectacle it was to behold! All were irretrievably lost and sunk to rise no more, except an *only female* who was providentially spared to relate the dreadful manner of the exit of her friends. It was surely a shocking time—and it reminds us of the Poet's words,

"Like bubbles on the sea of matter borne,
They rise, they break, and to that sea return."

But when we carry our ideas further and consider, seriously, the awful situation in which *all* this crew were placed, it gives but a faint and extremely diminutive idea when contrasted with the doctrine of a future eternal misery to a portion of the human family, in which the Methodists and many others pretend to believe as the truth! We would inquire of such believers, how *they* should be permitted, by an overruling Providence, to suffer such an untimely end? Were not these Methodists engaged in Missionary pursuits? Do they not pretend to be on the side of Christ's religion? Do they not make great efforts in proselyting at their camp meetings? And do not *all* who are believers and teachers of such a heart-chilling doctrine, think themselves especial favorites of heaven, notwithstanding they have to encounter sad and direful disasters in common with others?—For if the *very same* misfortunes should befall the Universalist, as do often the believers of the contrary persuasion, it would be said, that such events were judgments from God to visit us for our wicked belief. When the Universalists come to their end in any sudden and singular manner, they are placed, by our weak opposers, in HELL! But when the Calvinistic Christian dies suddenly and in a shocking manner, this is called "the Lord's doings," and *all* such go directly to HEAVEN!

We boldly and confidently say and state to the whole world, that, if this Methodist Missionary family had been Universalists, and were lawfully and religiously engaged in disseminating their doctrine for the good of the heathen, and had come to a similar end when prosecuting their endeavours to gain proselytes to their doctrine, that it would have been considered, by the enemies to Universalism, a just and timely warning to all, not to embrace such a damnable and heretical doctrine!! How soon we should have seen

in the public orthodox prints, if so many Universalists had perished, in large capital letters, these words, for they are our opposers' motto;—"UNIVERSALISM IS A GOOD DOCTRINE TO LIVE BY, BUT NOT TO DIE BY"—when these very same condemners are all fitted and prepared "for the haven of bliss," at a moment's warning. How astonishing it is to conceive what natural propensities are implanted in man to bias his mind in his own favor, and very truly says the Poet,

("Two principles in human nature reign,
Self-love to urge, and reason to restrain.")

In concluding our remarks, for we need not enlarge upon a subject of this kind, that we should think it best for the Methodists and other believers in endless woe,—"*to pull the beam out of their own eye, before they attempt to cast the mote from their brother's eye.*" We have no doubt but what "the Judge of all the earth does right"—and that "dark, deep and mysterious are the ways of a righteous and unerring Providence." But to think that "the Judge of all the earth," protects, guides and uses a special care over the Methodists and all other believers in interminable woe in a future world, more than he does over the "much despised and rejected" Universalists, &c. we do not believe it, and consider it a palpable and ridiculous absurdity!

It is usual for our opposing brethren to claim all the good that is done in the religious world—and for their deeds of righteousness they think themselves entitled to heaven! We do not care how much good is done in the world, nor deem it of consequence from whence it proceeds, but we do consider, however, that there is much duplicity and artful plans used in preaching the gospel to the heathen! Money is the main-spring in converting them, and therefore "it is the root of all evil." Let any person set down and candidly reflect and calculate how much money has been already expended in disseminating the gospel among the heathen, and he will soon see what little benefit has resulted from it. We are happy to have money properly used and applied to beneficent purposes, as to relieving the indigent and distressed, in furnishing their necessary wants, but whether it subserves a very valuable purpose in making people truly pious and god-like, we have our doubts. We are no enemies to good works, but it would be for the interest of those who engage in the Missionary cause, to use more fairness and uprightness in the matter. It cannot be denied but what great impositions have been made on the public, and so long as they are practiced we shall remonstrate against them.

We have made these few remarks, though digressing some from our main subject; on purpose to give the hint, that others do know as much about Missionary schemes, as those do who are immediately engaged in them, and this shipwreck may serve as a monitory and lasting lesson to all the believers in endless ruin, that they are not prospered more in their undertakings than others, who are called by hard, unchristian names, and not considered by such self-righteous beings as worthy of eternal felicity, but are only called builders and fit "for Satan's Throne." We wish all mankind peace and happiness, but to

hear so many unnecessary censures heaped against us, from the orthodox, will only serve to increase our faith and excite us "to press with vigor on,"—as it will be hard for our persecutors "to kick against the pricks."

R. C****
Middleboro', May 9, 1826.

FOR THE CHRISTIAN TELESCOPE.
Reflections on "Letter to a Friend."
(See C. T. No. 42).

We calculate, according to the above writer's account, that soon the world will be convinced "of sin, of righteousness and of judgment"—and himself appointed a self-styled condemning judge—however, we would just remind our exalted and lifted up friend—that we consider his ideas of sin, as it respects the believers of Universalism, of no consequence, as he is a sinner and needs as much pardoning and the mercy of God, as we do;—nor his righteousness, "for except his righteousness exceeds, (and we doubt very much whether it be any better,) the Scribes and Pharisees, he shall in no case enter into the kingdom of heaven,"—neither his judgment, as "we esteem it a small thing to be judged of man's judgment." The writer in making his accepting expressions, between a true and false teacher, and suggesting the full approval of the Supreme Judge of the conduct of those who had believed as he does, seems quite unmindful of the circumstance of giving us unequivocal evidence of the truth of his statement. We are not informed whether he saw these things in a trance, or a dream, or had been in the immortal state. But conclude, however, from the expression he uses in the beginning, that he was all the time in this sublunary state—for he says, "When I look abroad into the world and take a view of the dark corners of the earth," &c. therefore we may fairly infer from this, that he still remained on earth, but giving his lessons in heaven.

Another thing is not mentioned, and which by the way we think he ought to be reminded of it, i. e. we have no account from him how he will escape in a future state of immortality of hearing his condemners say to him, "*depart ye cursed.*" How did this man know that his religion was revealed on earth, and ratified in heaven? He has not brought one single proof from the Bible, for his bold and condemning sentence in a future state of existence, against the Universalists. Every passage he has selected is not to his purpose, and do not refer to any such event as he states. All the things, however, that he has mentioned, may be easily imagined in any bigoted, hypochondriacal and melancholy frame of mind. He might be sane, as not to be raving and turbulent with muscular power, but rather insane as far as it respects his mental exercises. We sincerely judge from his writings, and we regret to say, that there are any Editors who can be duped so low as to have such trifling and insignificant trash published to enlighten their readers.

We would ask, what better is this man's religion, or rather creed, than "heathenish idolatry," "Mabometan delusion," or "Popish superstition?" We answer, none at all. His faith and creed are but the very dregs from these fountains—particularly the latter. And it is no wonder at all, that this writer

should not be so much surprised at his kindred doctrines, as he was "confounded at what his eyes do see, and his ears do hear," at the spread of Universal salvation—for Universal salvation is so diametrically opposed to the genial feelings and spirit of orthodox believers, that "the Sun of Righteousness" is never, according to them, to be permitted "to shine forth in meridian splendor." This conclusion we draw fairly from this writer's own "contrast."

Again, we would inquire, can we consider God to be an Almighty and Infinite Being, if there is to be allowed such talk uttered, such accusations given and such reflections cast in heaven, as is mentioned? Does not this man's description of heaven, rather resemble HELL? We think so. What evidence has this man ever had that people or immortal souls have *tried* in heaven? And to be used "to gnash their preacher with"—i. e. the proselytes of the Universalist preacher. What evidence can he produce as to the truth of his chimerical statement, that "every little child will serve to sink the Universalists deeper and deeper into the bottomless pit?" Does God, who knows all things, sink souls deeper in hell for having human testimony to convince him of the depravity of Universalists? How many different grades of situation are there in hell? Can this astrologer—tell? We should think that he might give us a correct geographical and topographical description of the place, as it must either be very uneven or subject to shocking convulsions or eruptions, according to the relation we have from his "faith and evidence not seen," but "hoped for" and expected to be the most unhappy and miserable fate of poor, despised, rejected and deluded Universalists—as they are called and considered here by the orthodox party. We have often seen stated from the narratives of celebrated travellers, who have visited some parts of Africa and various other portions of the habitable globe, not yet enjoying or understanding the mild precepts and commands of a risen but now ascended Saviour—how cruel and unmerciful the inhabitants are, and it is frequently the case that almost whole crews are put to death by these savage nations without their giving them any provocation. But all these horrid scenes "are nothing but vanity," in comparison to the doctrine of endless torments! Oh! ye infatuated mortals, "who are blind leaders of the blind," how can you charge God of being so cruel when you would shudder to reveal such things, even of the wild and barbarous Indians!

In concluding our remarks, we would recommend to our writer—to read candidly and understandingly to himself, Christ's Sermon on the Mount, the 5th chap. of Romans and the 13th of the 1 Cor. and we have no objections to his perusing the whole of the Bible; and then see if he do not behold as "awful a contrast" between Christ's, Paul's and all the inspired men's writings and preaching, and his own, as there is between him and the Universalists. Friend! see that thou "do thyself no harm"—and have impressed strongly on your mind, these words, "Judge not that ye be not judged."

R. C****

Middleboro, May 13, 1826.

LOOK AT THIS.

Yes, they are greedy dogs, which can never have enough. Isaiah lvi. 2.

"The amount of receipts of the WESLEYAN MISSIONARY SOCIETY for the year ending December 31st, 1825, is 45,759 l. 17 s. 1 d." (about \$165,000.) A vast sum and which if properly applied might furnish bread for at least one thousand persons who now infest our streets, and whose piercing wants drive them to the commission of crimes which their better feelings would have regarded with abhorrence and disgust. But this will never do; to relieve the distresses of our friends and brethren at home, is too plain a duty to be worth the attention of mankind. Something more romantic must be done—something more public, to sound the names of the donors far and wide. And the humble pittance of the poor and needy who most need the alms of charity to be extended to them, must be snatched from them, and perhaps the last crumb of bread torn from their famishing lips by greedy missionaries, to send into a foreign land, to enslave a foreign people, and to feed a set of lazy vagabonds who are incapable of earning an honest livelihood at home. If such be the duties of religion, may God grant that mankind may sink, or rather rise into heathenism and idolatry. Such conduct deserves and ought to receive the indignant frowns of every man who values the blessings of life, or whose heart is not steeled against the cries of poverty and distress.

SELECTIONS.

FROM THE UNIVERSALIST MAGAZINE.

"Sirs, ye know that by this craft we have our wealth."

Acts xix. 25.

It seems that St. Paul had labored in the city of Ephesus for as much as two years or more, before any great alarm was excited among those whose occupations depended on the devotion of the people to the goddess Diana. But when the word of God "so mightily grew and prevailed," that the worship of Diana began visibly to decline, Demetrius, a silver smith, who made silver shrines to that goddess, called his fellow-craftsmen together, to whom he made the following speech; "Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands; so that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth." This filled the craftsmen with wrath, who immediately raised a violent persecution against Paul.

St. Paul says; "We know that an idol is nothing in the world." 1 Cor. viii. 4. The idol therefore, called Diana, and worshipped by the Ephesians, was nothing; and that for which Demetrius, and those of like occupation, made silver shrines, was nothing; but this occupation of making silver shrines was something, and the gain which it brought to the craftsmen was something, and this wealth was much

Diana and her magnificence vanished long ago, and that old craft which employed Demetrius and many others to no small gain, long since became useless.—But other idols, other *nothings* have been erected, which have constituted a craft as profitable, as gainful, as was that of Demetrius.

Let us candidly ask what the clergy would have had to depend on for their occupation, their gain and wealth, for centuries past, had it not been for the blind superstition concerning that *nothing* which they have called the *devil*; that *nothing* which they have called *hell*; that *nothing* which they have called *purgatory*; that *nothing* which they have called *witchcraft*, and other *nothings*, which they have held in esteem, and adorned with magnificence? After all the devotions, the terrors and expences which have been felt and paid to the foregoing *nothings*, it would be as difficult to prove the reality of any one of them, as to prove that Diana of the Ephesians was and is a real Deity, possessing all the powers which those ancient idolaters supposed she exercised.

Is it not to be lamented, that our schools, our colleges and our theological institutions are employed in educating youth in the superstitious belief of these *nothings*, which constitute the abominable craft by which the deceivers of mankind obtain their wealth, and exercise a pernicious influence over community? But the friends of God, and the lovers of human nature have reason to felicitate themselves in the evident advances of that redeeming light, which is fast effecting our liberation from the bondage of superstition, and directing our devotions to divine realities. As soon as we can have fortitude to use our reason in a suitable manner, we shall make the discovery, by the clergy long kept hid from the world, that we can love our heavenly Father, serve him and enjoy his favor, without the terrors of a devil, of a hell, or of a purgatory to frighten us to these reasonable exercises and divine enjoyments. H. B.

"I remember when I was a boy that I once heard four women talking together about religion, three of whom were mothers of families. Among other subjects they conversed about the fourth commandment. One of them said she could not think what it meant, by all things being made in a *mist*. 'Made in a *mist*,' said another, what do you mean? 'O,' says a third, 'I'll tell you; come hither Sally and say the fourth commandment.' Sally came and repeated it; but instead of saying, 'The Lord made heaven and earth, and the sea and all that in *them* is,' she said, 'the sea and all that in the *mist*.' 'Aye, true, so it is,' says the other, 'and no doubt but God Almighty made every thing in a *mist* at first.' To this very absurd interpretation they all agreed. All these women had always been used to read the scriptures, and go to church very steadily, notwithstanding their ignorance."

The love of power is said to be a primary principle in our common nature; but does it not owe much of its influence upon our hearts to early associations? The pain of obedience impresses us with an early idea of the pleasure of command; it is, therefore, to an inordinate desire for the gratification of self-will, that the love of power must ultimately be resolved.